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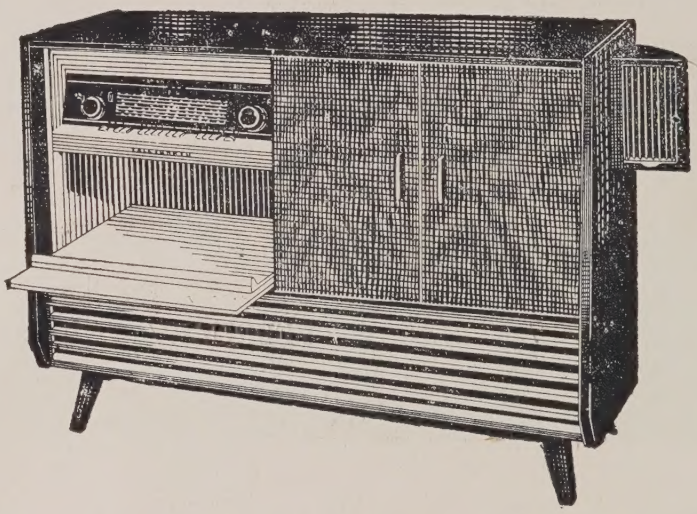

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World Buddhism

International Monthly: Established 2495 — 1951

Vol. IX No. 7 FEBRUARY 1961 B.E. 2504

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WOMEN IN BUDDHIST LITERATURE

By Miss I. B. Horner

(*United Kingdom*)

FOLLOWING a true tradition of Buddhist teaching, more will have to be left unsaid during the course of this address than can possibly be said. The subject of women is large; and the contents of the Pali Canon on which I am basing this address are vast. One can make therefore only a relatively small selection of matters that I hope may prove to be of some interest.

Women are often the main upholders and supporters of a religion or faith or movement. This was certainly so with Buddhism when it was at its beginnings, and hence we are able to find a good deal about them in those portions of the Pali Canon known as the *Vinaya-pitaka* and the *Sutta-pitaka*.

The Vinaya, which comprises the rules and regulations for monastic discipline, contains two sections: the Bhikkhunivibhanga and the Bhikkhunihandhaka, both of which deal with the conduct of nuns, or bhikkhunis, and female probationers should observe, and with the legislation that was laid down for the proper management of their Order—now unfortunately extinct.

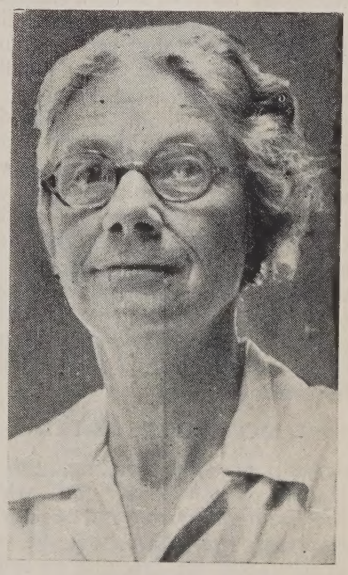
THE DHAMMA

In the Buddha's time however it seems that quantities of women became nuns, so as to seek for peace, inner and outer, self-mastery, the light of knowledge and so on, and perhaps eapecialiy for various forms of that freedom which lies at the very heart and centre of the Buddha's Teaching:

> "*As this great ocean has but one taste, that of salt so has this Dhamma but one taste, that of freedom*".

The ardour and the energy of these early nuns whether they were active in preaching the Word of the Buddha or were absorbed in contemplation and meditation come through to us in three portions of the *Sutta-pitaka* that are specially devoted to the verses such nuns are held to have uttered, mostly at the time they attained arahantship or won a vision of nibbana.

There is, first and most important and unique in any literature, the *Therigatha*, consisting entirely of sets of verses of varying length attributed to 73 women who became Theris or



Miss Horner

Elder nuns. Then there is the *Bhikkhuni-Samyutta*, or part of the *Samyutta-nikaya*, where other verses are collected that are ascribed to ten of these women Elders; and thirdly, there are in the *Apadana* biographies in verse of forty nuns said to have been contemporary with the Buddha—as against 547 biographies of monks—and to most of whom verses are attributed also in the *Therigatha*.

One cannot say therefore that nuns have been neglected in early

Buddhist literature. With the exception of the *Suttanipata*. I think they are mentioned in every Pali canonical work even in the *Theragatha* the anthology of verses attributed to monks who were Elders.

Against this, nowhere in the great Nikayas of the *Sutta-pitaka*: the Digha, Majjhima, Samyutta or Anguttara, is it possible to find any large section where lay-women devotees are the central figures. It is true there are records of long conversations held between the Buddha and this or that woman lay-follower.

For example, with Visakha the most eminent and generous benefactor and supporter of the Order of monks and nuns to whom the Buddha granted eight boons; that as long as she lived she might be allowed to give robes to the members of the Order for the rainy season; food for monks coming into the town of Savatthi: food for those leaving it; food for the sick; food for those that wait on the sick; medicines for the sick; a constant supply of rice-gruel for any needing it; and bathing robes for the nuns.

Then too there was Queen Mallika, chief consort of King Pasenadi of Kosala, with whom the Buddha converses now and again; and Nakulamata, the pious and devoted wife of Nakulapita. And this is typical; such records exist but they are scattered through the Vinaya and the Nikayas. These, then, have to be searched and carefully sifted in order to build up any reliable picture of the position held by lay-women at the time and the place to which this literature purports to refer.

NOT SEGREGATED

And, broadly speaking, this is India in the 6th Century B.C. where the Buddha Gotama was living during the forty-five years that he was propounding his Teaching on suffering and the escape from it, which then, and for all the centuries since has so deeply affected the lives of millions of people down to the present day.

What with the nuns and the monks, the women lay-devotees and the men-devotees, it is not possible in speaking of women in early Buddhist literature to keep separate these component parts of the four-fold community that grew up around the Buddha because they were not separate in life.

The sexes were not segregated and though naturally nuns had their quarters apart from those of the monks, they yet had to carry out, some of their official acts, such as ordination, in conjunction with an Order of Monks. Nor was the cloister cut off from the world.

On the contrary, there was much intermingling . The laity gave almsfood to the monks and nuns, and often to the other sectarians who abounded in Indian at that date, either at the doors of their houses or they invited them to come in for their one meal a day. In return the monks and the nuns, both of whom could claim some great preachers, taught the Dhamma to the laity, thus giving them the gift that excels all others.

This freedom of movement enjoyed by the nuns has a parallel with and is perhaps connected with the freedom of movement that was the happy lot of the lay women who knew not the cramping and ennervating system of purdah, though their life might contain other disadvantages.

FREE STATE

In India, as I see it at the time when the Buddha was living and teaching there, women were merging into a relatively free state after they suffered a certain amount, but perhaps an over-estimated amount, of ignominy of obedience and subservience to men, and exclusion from this or that worldly occupation or religious education or observance, all of which is generally made out to have been their portion in pre-Buddhist Indian epochs.

We have to be a little on our guard against such statements, For example, there is no evidence that women were debarred from taking part in the great debates on philosophical matters that were a feature of Indian life at that time. Famous in the *Bhadaranayaka Upanisad*, for example is the lady Gargi who pushed a debate with Yajnavalkya to a point beyond which, as he told her, no further questions should be asked, for they hardly admitted of an answer—a distinction no male questioner achieved. A somewhat comparable discussion or "minor catechism" is recorded in the Pali *Majjhima-Nikaya*. But here it is the man the lay-devotee Visakha, who, when he asked his former wife, who had become the nun Dhammadinna, what is the counterpart of nibbana, was told by her that this question goes too far and is beyond the scope of an answer.

Dhammadinna knew very well what she was talking about and was outstanding as the most eminent among the Buddhist nuns who were speakers on the Dhamma. We too have to believe her.

PROPER SPHERE

Leaving the reaims of high philosophy, we must now look at what is regarded as woman's proper sphere, namely the home. We have to remember that in India woman as mother had always commanded much veneration and gratitude.

By bearing a son she had done what she could and what had been expected of her to ensure the continuance of the family line, and had provided for the due performance of the "rules of the ancestors". Only a son could carry these out; they were thought to be necessary for bringing peace and serenity to the father, and the grandfather too. after they had died, and so to prevent them from returning as ghosts to harry the family.

If a woman had no son she might be superseded by a second and a third wife or even turned out of the house.

But with the coming of Buddhism, the traditional structure and functions of society undoubtedly underwent some alterations. So numerous were the followers of this new Teaching and so rapidly did it spread, that they may be held responsible for various not unimportant social changes, such as reducing in size and frequency the vast animal-sacrifices the brahmans had already engaged on for centuries though even now these have not been abolished entirely from India.

Buddhism teaches that sacrifice is internal; a composure of mind to be gained by abandoning all ideas that anything in the world is "mine" or "I" or "my self". For, "by things without none is made pure, so the wise say". So the old-time sacrifices were derided and debased:

"The sacrifices called The Horse, The Man.

The Throwing of the Peg, the Drinking Rite.

The House Unbarrrd, with all their cruelty.

Have little fruit Where goats and sheep and kine of divers sorts are sacrificed go not.

(Continued on page 18)

CHINA WILL SEND TOOTH RELIC TO CEYLON

A TOOTH RELIC of the Buddha, now in China, will be sent to Ceylon at the request of the Government for a special Exposition in June, this year.

This Relic is a right Tooth of the Buddha while the Tooth in Ceylon is of the left.

The Minister of Home and Cultural Affairs Mr. Maithripala Senanayake, whoannounced this said: "We expect the Relic to be here for Poson (June) and arrangements are being made to hold the first Exposition in Anuradhapura in connection with the Poson celebrations".

The Home Minister also plans to hold an exposition of the Relic in several other places sacred to Buddhists. A conference of all Buddhist organisations was summoned to discuss arrangements being at the Home Minister's invitation,

The Diyawadana Nilame of the Dalada Maligawa Kandy, the Public Trustee, representatives of the Malwatte and Asgiriya Chapters of Buddhist monks in Kandy, the All-Ceylon Buddhist Congress ,the Mahabodhi Society, the Young Men's Buddhist Association, and the All-Ceylon Buddhist Women's Association were invited to the conference.

WILL BE RETURNED

The Home Minister explaired that the Chinese Government was sending the Relic at the request of the Prime Minister, Mrs. Sirimavo Bandaranaike.

It will be returned to China after it has been shown to the Buddhist public in Ceylon.

The Ven. Bambarande Siri Seevali, Professor of Buddhist Culture of the Vidyalankara University, said that when he was in China he had the privilege of paying homage to the Tooth Relic.

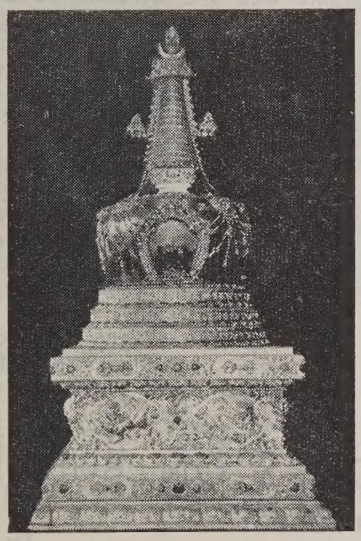
According to Prof. Siri Seevali, the relic in China is a right Tooth of the Buddha. This Relic was first enshrined in North India in the town of Udeni. It was secretly taken to China by Fa-Hien who was not the famous traveller,

IN PEKING

This traveller is said to have got the aid of a bhikkhu to take this relic to China. The relic was embedded in the calf of the bhikkhu and taken to Ting-Ling Monastery in Nanking.

From there the Relic had been removed to various places until it came to be placed in Peking. It is now enshrined in a golden casket, placed in a 13-storeyed, bulding.

In the casket is written: "Tooth Relic of the Buddha, the Lord of the Sakyas".



The casket containing the Sacred Tooth Relic in China

For the first time this Relic was shown outside China in 1955 when it was brought to Burma, Ceylon will be the next country to pay homage to this Relic.

Strict security measures with a 24 hours police guard will be taken by the Goveernment when the Tooth Relic arrives in Ceylon from China.

Mr. Maitripala Senanayake discussed arrangements to hold special explositions of the Relic in various patts of the Island. He will appoint a special committee of various Buddhist organisations to make the arrangements.

The Government has decided that the Relic be shown in five places—Colombo, Anuradhapura, Kandy, Matale and Badulla.

It will be in Ceylon for two months.

(An article on the history this sacred Tooth Relic was published in the June 1960 issue of "World Buddhism").

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A REVOLUTION IN RELIGION

"A REVOLUTION is occurring, though it is not everywhere obvious", says Ninian Smart in the course of an article in *The Listener*, London, of January 12, 1961.

"Thanks to the works of Western orientalists and Eastern exponents, we now have the means to a proper and sympathetic understanding of the great non-Christianity religions", he asserts.

Referring to the increasing force in the West of non-Christian religions, he says: "In Britain and other Western countries there are flourishing Buddhist societies....The cult of Zen, though, perhaps, more noticeable in California than in Chelsea is well known. Speculations about *atman* are not lacking in the cloisters of Oxbridge".

"I do not want to make too much of all this," he emphasises. "Many educated people are still remarkaly ignorant about other cultures, and Eastern religions have so far made little impact upon the uneducated. But there is, nevertheless, a groundswell of religious concern about the East. Perhaps, 'neo-protestantism' is a convenient lable for it.....

"Then, again, some people would not be satisfied with this description of their quest. What they are looking for is a new faith. Christian tradition seems outworn to them".

ZEN BUDDHISM

Referring to Zen, Mr. Smart points out that those neo-protestants who are attracted to Zen, inner realisation represents a goal which will give their lives freshness and vision. "Zen is anti-intellectual, and by repudiating the idea of dogmatic certainties it puts out of count all intellectual doubts".

Regarding Buddhism, Mr. Smart says that whatever the original gospel of Buddhism was, the Theravada represents a living stream of religious experience. And if they were serious in their appeal to religious experience, it could be thus summarily set aside. "It would therefore, be useless to defend Christianity simply by showing that it leads, if properly followed, to certain psychological states. Buddhism might come off better in this respect, for all we know".

He adds that Christian theology and teaching are also defective at a more practical level. "To many neo-protestants the trouble with contemporary Christianity is that it is insufficiently practical. In this country it too often seems to them as though church-going, fitful repentance, and good works are held to be enough. In contrast, the East offers yoga and the training techniques of Buddhism".

Mr. Smart concludes: "At both the apologetic levels, then, Eastern religions are an important challenge to Christianity. As the Church has had to come to terms with Plato, so it must with the Buddha An old-fashioned narrowness, smugly, confident of Christianity's inate and unarguable superiority, is hateful to Orientals and is un-Christian in spirit. It is fatal in philosophy, damaging to apologetics, [and the last refuse of the religious ostrich".

By effort, earnestness, discipline and self-control let the wise man make for himself an island which no flood can overwhelm.

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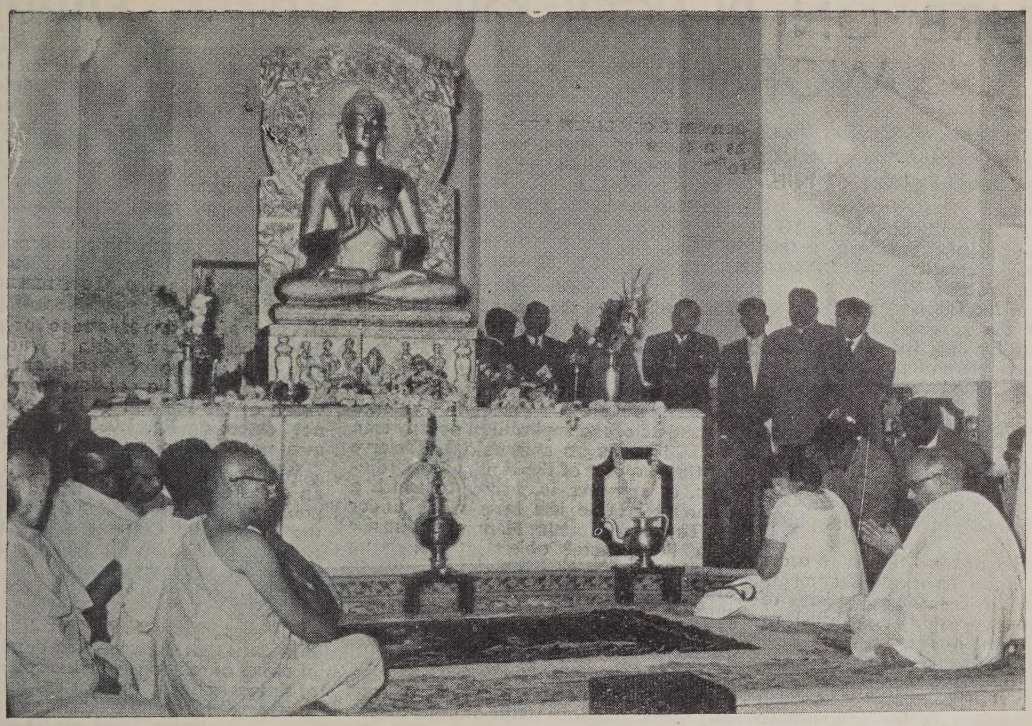

Mrs. Sirimavo Bandaranaike, Prime Minister of Ceylon, meditating before the Buddha Rupa at the Mulagandha Kuti Vihara, at Sarnath during her recent pilgrimage to India.

CHILD REMEMBERS HER LAST BIRTH

THE Sinhalese service of Radio Ceylon broadcast a special programme on rebirth on February 2. Its highlight was a recorded conversation with a child who has been re-born.

The child is four-and-a-half-year. old Gnanatilaka, daughter of B. D. B. Appuhamy and Dingiri-amma of Hadunawa, a hamlet in Kotmale. To Gnanatilaka, her last birth is an open book.

In her former life Gnanatilaka was a boy named Turin Tillekaratne. His parents were Gallage Podiappuhamy and Liyanage Alice Nona of Beliwatte, Talawakele. They had seven children—four girls and three boys—and Turin was the youngest.

On November 9th, 1954, at the age of thirteen, Turin died in the Aranayake hospital and was buried in the Talawakelle cemetery. Fourteen months later, he was reborn as Kumudini Gnanatilaka Baddhavitana in Kotmale.

In fact, Gnanatilaka is said to have indicated awareness of her past life a few months after she was able to lisp the first few words. But it was only recently, after someone decided to investigate, that a clear picture of the whole episode began to emerge.

REVELATIONS

The investigator enlisted the aid of several prominent persons who could be cited as witneses. One of them was the Ven. Piyadassi Thera of Vajirarama temple, Colombo.

Together they went to Kotmale where, after overcoming initial parental reluctance to allow their child to be subjected to exhaustive questioning, they talked to Gnanatilaka. They were startled by the little girl's revelations about her former family, home, friends and environment.

One of these claims was that she or rather he, had seen Queen Elizabeth travel by train past Talawakelle during her Ceylon tour in April 1954.

She had mentioned this when her father brought home a picture of the Queen. The child's face had lit up and then she said she had seen the person in the picture before. Asked where she said at the Talawakelle railway station where her family had waited with others to greet the Queen.

But the investigators were not prepared to take Gnanatilaka at her word. They began to check on her story by visiting the various places and interviewing the numerous persons mentioned by her.

These inquiries took the investigators as far as Talawakelle, about 16 miles by road from Kotmale. On some of these trips the girl was also taken along.

The investigations lasted nearly two months, beginning early in November last year. Wherever possible, the interviews were tape-recorded and these formed the subject matter of the radio feature. The climax of the investigations was when Gnanatila was confronted with people she had mentioned earlier.

This final meeting, was held in a room upstairs at the Talawakelle

(*Continued on page 19*)

CURB ON PLACES OF WORSHIP

THE Government of Ceylon has approved legislation to restrict the establishment of places of religious worship.

The Minister of Cultural Affairs Mr. Maithripala Senanayake presented to the House of Representatives the "Places and Objects of Worship Bill".

The object of the Bill is:

To prevent the construction or conversion of any buliding for the purpose of being used as a place of public religious worship, except under the authority of a licence issued by the Director of Cultural Affairs, and to provide for matters relating to the grant or refusal of applications for such licenses.

To prevent the erection of shrines, religious statues or other objects of worship, or the planting of Bo-trees in public places.

To give power to the Minister to order the removal, upon payment of compensation by the Government, of places of public religious worship established or maintained in certain areas.

To provide for matters connected with or incidental to the aforesaid matters.

The Director of Cultural Affairs will consider an application for a licence to construct or convert any buliding for use as a place of religious worship on the following conditions :—

The application must be accompanied by a petition signed by at least 250 persons who belong to the religion for the worship of which the building to be constructed or converted is to be used.

They must reside within a radius of half a mile from the site of the building to be constructed or converted for the purpose.

The site of the building must be outside a radius of one mile from any other place of public religious worship in existence at the date of the application. or any area declared to be an archaeological reserve for the purposes of the Antiquities Ordinance, or any area in regard to which a planning scheme has been made under the Town and Country Planning Ordinance with the general object of preserving any place or structure of religious, historical architectural, archaeological or artistic interest.

The decision of the Minister on appeal against an order issued by the director will be final and conclusive.

No person will have the right to erect any shrine, religious statue or other objects of worship or plant any Bo tree in public places.

The Minister will have the power to order the removal of any place of religious worship established or maintained in any area declared to be an archaeological reserve or in regard to which a planning scheme has been made with the general object of preserving any place or structure of religious, historical, architectural or artistic interest.

The trustee, manager, or any other person in charge of a place of religious worship which the Minister orders should be removed, will be entitled to "such compensation as the Government may determine".

A place of worship ordered to be removed should be removed within a year of the date of payment of compensation.

Any person who contravenes any provision of the Bill will be liable to a fine not exceeding Rs. 1.000 or to imprisonment not exceeding six months, or both.

Where any person who fails to carry an order of the Minister that a place of public religious worship should be removed, the Director of Cultural Affairs has the right to pull down the building and recover the expenses incurred in pulling it down from the owner as a debt due to the State.

"It has been observed", states the Minister, "that indiscriminate construction of places of religious worship and erection of shrines and religious statues has tended to create disharmony in certain areas."

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Buddha Sasana Mandalaya for Ceylon

By K. Hyde

(United States)

IT is amazing that, despite the powerful organization, the political influence, and the material wealth of the Catholic hierarchy in particular and of the Protestant sects as a whole, the churches continue to lose ground, while the Buddhist and Oriental philosophies show a slow but sure and steady gain not only in the East but also in the West.

It is the more remarkable because the Romish church is known for its organizational efficiency, while Buddhists themselves occasionally lament that they are too poorly and loosely organized.

Therefore, let the Buddhists of Ceylon, especially the Kandy hierarchy of the Siamese sect, learn the sorely needed lesson of unity, so that they will help, instead of preventing, the formation of a Buddha Sasana Mandalaya for Ceylon.

In any case, the powers of this world, for all their transient earthly might, must eventually be swallowed up by their most implacable foe— Kronos — Father Time himself, before whom the God and gods of exotericism and human fancy must finally disappear and vanish into thin air.

Esotericists can afford to wait. They have all Eternity before them. At the same time "the dates are approaching", and, along with them, "the signs of the times." From what standpoint of which cycle cannot be datailed here because of space and other considerations. Lest, however, anyone think we are poetizing, it may be well to quote from the camp of Orthodoxy itself.

Some revealing statistics were presented this past year to the Board of American Missions of the United Lutheran Church and later published in the New York *Times* (April, 30, 1960):

"Church membership in the United States, as a whole, is steadily losing ground in a race to keep up with the expanding population, according to a recent interdenominational survey.

"Every year 1,000,000 persons are being added to the 66,000,000 Americans who have no church affiliation. In twenty-four States, more than half of the total population lives without religious ties while in 110 countries it has been found that 80 per cent of the people are similarly unaffiliated. Little hope for improvement is held by experts".

To these must be added the millions of "nominal Christians" — persons who are baptized and registered as Catholics or Protestants but never go near a church or perhaps attend once or twice a year.

Along with this mass desertion of institutionalised Christianity by increasing legions of its followers has come a great quickening of interest in Eastern and esoteric philosophy. Zen Buddhism and Theravada Buddhism are still attracting the intelligentsia of the United States and Europe. Books on Orientalia are outselling all others in the field of philosophy.

This does not mean that in the West also there is not an occasional misrepresentation of Oriental philosophy and Theosophy, especially by those who understand the least of either. At the same time such distortion of truth and facts by those who serve the hierarchy of Christendom serves to call forth worthy rectifications and indignant protests from Zen students, Orientals, and Theosophists.

"On a piece of palm bark, with a sharp stylus, a friendly bhikkhu is writing in Sinhalese. Does he molest anyone? Is he writing an appeal? No. With a smile he is sending a greeting to the far-off lands beyond the seas. A greeting to the good, benevolent people. And he does not expect a reply. It is simply a benevolent arrow into space.

"In Kandy, in the ancient capital of Lanka, Ceylon, we are guided along the old traces of the past. The Temple of the Holy Tooth, the Temple of Pari-Nirvana, the wondrous treasury of sacred books in their hammered-silver binding boards — 'And what is there in the small closed temple ?'....'That is the temple of Maitreya, the Lord of the Future'. — 'May one enter?' — 'The guide smiles and shakes his head benignly. 'In this temple none may enter save the chief priest'.

"Thus, the effulgent future should not be contaminated. We know it lives. We know its symbol is Maitreya, Metteya, Maitri — Love, Compassion. Upon this luminous sign of all-understanding, all-embracingness, the great future is being built. It is pronounced with the most reverent solemnity. It must not be defiled or blasphemed by lightmindedness, curiosity, levity and doubt. The *Vishnu Purana*, and all other Puranas — that is, all the ancient covenants, speak in their highest expressions of the luminous future which humanity serves, each individual in his own way". (*Himalayas, Adode of Light*, by Professor Nocholas K. Roerich, chapter "Maitreya", pp. 156-7).

Letters to the Editor

"WORLD BUDDHISM" APPRECIATED

Thank you indeed for sending me the September 1960 issue of *World Buddhism*, which has just been received. I have enjoyed reading every bit of it.

Bernard Lentz,
(San-Francisco, U.S.A.)

I would like to take this occasion to thank you for the magazine (*World Buddhism*) you kindly send me to Paris. Now I am working with UNESCO, and I show and share your magazine with my colleagues from Vietnam, Cambodia, Indonesia etc., and when we are through it I send it to Universite de Paris, section South East Asia. The students join me in expressing to you our appreciation.

May I wish you good success in your work.

J. Kasem Sibunuruang,
(Paris, France)

Permit me to express to you my admiration for the splendid magazine that you publish, *i.e. World Buddhism*, the international Buddhist magazine, because it is the ultimate of periodicals of the printed word.....

Keep up the good work, for you have already made a very good name for yourself among religious and philosophical publications that are printed throughout the entire globe.

K. Hyde,
(San Francisco, U.S.A.)

PRISONERS WIN DHAMMA PRIZES

FORTY-SEVEN prisoners of the Bogambara jail in Kandy, Ceylon, were awarded prizes and certificates for qualifying in the Buddha Dhamma examination conducted by the YMBA at a prize-giving held in the jail.

Mr. V. N. Pillai, Commissioner of Prisons, who presided at the prize-giving, said that reformatory work in the prisons were triggered to a very high degree by the influence of the Buddha Dhamma classes conducted in prison Sunday schools.

Commending the prisoners for the keen interest evinced in learning the Dhamma, he said that if these unfortunate persons had the privilege of learning the Dhamma in their childhood, it would not have been necessary to incarcerate them in prisons.

Balated though, this gap in religious education was being fulfilled in prison, and he hoped that the inmates of prisons would be able to live their normal lives after they left the prison gates.

HISTORIC BUDDHIST DOCUMENTS

When the original Buddhist Society of Great Britain and Ireland closed down about 1923, two deed boxes of documents were deposited at the Society's bank, and then forgotten.

But there are limits even to the patience of a Bank Manager and when the boxes were offered to us as the successor of the first Society, states *The Middle Way*, we gladly fetched them and not without emotion opened them.

It is true that the modern generation, it seems, "couldn't care less" about their own past history, but some of the older members, and the present Society's Archivist, Miss Winder, were moved to read, in the first document opened, "Minutes of the Foundation Meeting of the Buddhist Society of Great Britain and Ireland, held at the Cavendish Rooms at 4.45 p.m. on Tuesday, the 26th November, 1907".

Those present included Prof. Rhys Davids in the Chair, Sir Charles Eliot, Dr. Edward Mills FRS, the Hon. Eric Collier, Capt. Rost IMS, Mr. J. Ellam, Mr. L. Fox Pitt, Mr. Dudley Wright, Mr. Cranmer Byng and Mr. F. Sturdy.

ENGLISH SANGHA ASSOCIATION

The annual general meeting of the English Sangha Association was held on November 4 at Caxton Hall, London, with a good attendance of members present.

The affairs of the Association, it is stated, seem to be maintaining a steady progress.

Miss. W.West was confirmed in the office of Secretary due to the resignation of Mr. H. Overnell. The Treasurer, Mr. S. Wiffen, has also resigned and his successor is yet to be appointed.

BUDDHISM IN THE UNITED STATES

Buddhist activities in the United States continue to be in the news. The New York Buddhist Church of 171,West 94th Street, New York 25, is appealing for funds to build a new church on a site near the American Buddhist Academy on the Hudson River.

The Cambridge Buddhist Association, founded to carry on Zen meditation, carries on weekly meetings at 3, Craigie Street, Cambridge 38, Massachussets USA.

ZEN TEMPLE IN LOS ANGELES

The first Rinzai Zen temple in the Western world will be established in Los Angeles, U.S.A.

Lord Abbot Furukawa, the Concho of Nyoshinji, the Zen primate, is now there for that purpose. The Concho, the top ranking Zen Buddhist priest in the world, says the *Los Angeles Mirror-News*, feels that Los Angeles is the logical place for the first Rinzai temple in this hemisphere.

"Los Angeles is ideal", the Concho said. "It has a glorious climate; there is good farming hereabouts, and peace is in the nature of its people".

His reference to farming is compatible with the philosophy of Zen which is closely identified with simple labours and with the earth.

The Concho, who is 91 years old, went to Los Angeles with two other top - ranking officials of his order—Bishop Matsukura and Bishop Seida. The Concho has personally established, 3,600 Zen temples in Japan, China and Korea.

The philosophy of Zen, which is basically meditation, is spreading across the world, he said, because these are times in which man, more and more seeks a return to spiritual values.

CATHOLICS PUBLISH PAPER ON BUDDHISM

A pamphlet on Buddhism written by the well-known French Buddhist scholar, Professor Louis de la Vallee, has been published by the Catholic Truth Society in London.

The pamphlet which is one of the Society's series in "Studies in Comparative Religions" is on sale in all Catholic churches. The price is 1sh 9d.

Questioned on the accuracy of its contents, the Ven. H. Saddhatissa Thera, incumbent of the London Vihare, said: "It is a very scholarly presentation of Buddhism and does not contain any unsympathetic or biased criticisms".

RELIGIOUS FREEDOM IN RUSSIA

"Religious freedom exists in Soviet Russia and the Government does not adopt any policies to destroy religion," said Dr. G. P. Malalasekera, Ceylon's Ambassador in the Soviet Union, addressing a meeting of the Education Department Bauddha Sangamaya in Colombo.

He said the people had a conception that the Russian Government was against religion, but this was a false conception.

"Russians showed a keen interest in the study of Buddhism," he said, "and in some provinces the administration was done according to the Buddhist precepts."

The Russians were translating Buddhist books. Recently the *Dhammapada* was translated to the Russian language and 40,000 copies were sold. Educated people in Russia showed a great interest in Buddhist doctrines and literature.

He added that Buddhism was a religion which had been practised in parts of Russia even in the ancient past. This was proved by recent archaeological discoveries.

BUDDHIST RELICS IN LAHORE

Buddhist relics, similar to those found in the Museum at Taxila in West Pakistan, have been discovered in a village close to Lahore, West Pakistan.

The relics, comprising pieces of masonry, rock carvings and a limestone image of the Buddha, were found by three geologists at Sheva, a small enclave near the village of Boston, while explorig for underground water in the Maichai area.

The Superintendent of Archaeology in West Pakistan, Mr. Wlliullah Khan, who thinks that this site might have been a township during the Buddhist period, which was later devastated by an earthquake, has decided to put the site on the list of protected places. He has also decided to excavate further.

The relics have been handed over to the West Pakistan Archaeological Department.

BRONZE BUDDHA FOR MR. KENNEDY

A bronze Buddha Rupa was among 50 gifts which a Buddhist monk wanted to present the President of the United States, Mr. John Kennedy.

The monk carrying the gifts, it was stated in New York, came from India. He said he wanted to make the presentation to Mr. Kennedy in the cause of peace and friendship.

He sought an appointment with the President but a member of his staff explained to the visitor that the President was in the midst of an extremely busy day and that an appointment might be arranged later.

BUDDHIST LEADERS MEET PREMIER

Buddhist leaders in Ceylon met the Prime Minister, Mrs. Sirimavo Bandaranaike last month and had talks with her on the take-over by the Government of assisted schools.

The Prime Minister told them that the demands made by the Roman Catholics in this connection could not be considered at this stage.

The Buddhist leaders told the Prime Minister at the very outset that they had kept silent all that time because they were confident that the Government would adopt the correct course on the take-over of assisted schools.

They had heard that the Government had certain discussions with the Catholics and they wanted to know whether the Government would carry out its policy regarding schools.

BUDDHA SASANA REPORT

Recommendations of the Buddhist Commission which merit immediate priority would be implemented at once when the sub-committee appointed to decide on priorities submitted its report, said Mr. Maitripala Senanayake, Minister of Cultural Affairs, Ceylon.

He was addressing the second anniversary meeting of the Haris Pattu Sasanarakshaka Mandalaya.

While complimenting the excellent work done by the Mandalaya for the propagation of the Dhamma, he said such Mandalayas could also utilise their energies for curbing the drink habit.

CORRESPONDENCE COURSE

"We have tried most methods of proclaiming the Dhamma' in the thirtyfive years of our existence, but never before have we been asked to run a Correspondence Course for the benefit of those unable to attend any Buddhist meetings", says *The Middle Way*, London.

"We propose a course of twelve 'lessons', of about 2,000 words each, with a few questions, a list of books at the end of each and guidance on application".

The price to cover multigraphing, postage etc. is 30 shillings for the course.

CHINESE BUDDHISTS IN BURMA

A Chinese Buddhist delegation arrived in Rangoon last month to contact Burmese Buddhist circles and was warmly received by Sao Khun Kyi, Speaker of the Burmese Chamber of Nationalities, U Ba Saw, Minister for Religious Affairs, and leaders of the Union Buddha Sasana Council.

The delegation was led by the Ven. Lama Shirob Jaltso, president of the Chinese Buddhist Association. The delegation exchanged views with members of the Union Buddha Sasana Council. They agreed that these exchanges further promoted the friendly relatins between the two countries.

The delegation made pilgrimages to major Buddhist pagodas in Rangoon and Pegu districts. Two bronze statues of the Buddha were presented to the delegation by two monks of the Pegu Monastery.

The Chinese delegation presented in Rangoon a religious cane used by Chinese Buddhist elders to an 80-year old Burmese monk.

The delegation also visited Mandalay where they were given a reception by the Burmese Minister for Religious Affairs. The reception was also attended by U Thein Maung, president of the Buddha Sasana Council, and U Than Sein, Parliamentary Secretary to the Ministry of Religious Affairs.

KIRIVEHERA TO BE RESTORED

Restoration of the Kirivehera in Kataragama, south Ceylon, will begin this month under the auspices of the Kirivehera Development Society. The Prime Minister, Mrs. Sirimavo Bandaranaike, is expected to inaugurate the work by laying the first brick.

The restoration work is estimated to cost Rs. 350,000. Members of the Development Society met at the Senate building in Colombo last month under the chairmanship of Sir Cyril de Zoysa, who is the President of the Society, and discussed details of the restoration work.

The restoration will be done according to the plans submitted by the acting Archaeological Commissioner, Dr. C. E. Gogakumbura. The Archaeological Department carried out excavations at the site of the dagoba and the data collected has been used in preparing plans for the restoration.

JUST DEMANDS OF COMMISSION

"If the Government was prepared to grant the demands of the Buddhist Commission, it should not be a case of dissatisfaction to non-Buddhists as those demands were just and reasonable" said Mr. Maithripala Senanayake, Ceylon's Minister of Cultural Affairs.

He was opening a Boys' Home at Gampaha managed by the All-Ceylon Buddhist Congress.

Mr. Senanayake said that Buddhits had suffered under foreign domination for several years. It was natural that they should endeavour to gain their legitimate rights that were denied to them.

The Buddhists had placed their demands before the public and the Government not with the idea of hurting the susceptibilities of non-Buddhists but with the idea of gaining their legitimate rights.

He had appointed a sub-committee to study the Buddhist Commission Report and submit to him a concise report giving matters that should be implemented in order of their importance, said Mr. Senanayake. The appointment of the sub-committee was in no way an attempt to delay the implementation of the report

The report of the Committee will come up for discussion by the Cabinet.

BUDDHISM IN UNITED KINGDOM

Students in teachers training colleges in the United Kingdom, particularly women, are becoming increasingly interested in Buddhism,

The Ven. H. Saddhatissa Thera, incumbent of the London Vihara, recently received requests for lectures on the basic principles of Buddhism, and colleges have written asking him to return a second time.

"Their enthusiasm to learn about Buddhism is amazing", he said.

BUDDHA DAY IN TAIWAN

The 2504th birthday of the Buddha was celebrated on April 8, 1960, and meetings and ceremonies were held to mark the day in cities all over Taiwan.

In Taipei, 28,000 Chinese Buddhists assembled at the New Park to celebrate the day. The Ven. Hsin Yuan, chairman of the Board of Directors of the Taipei Buddhist Association, opened the celebrations by laying a garland of flowers before the statue of the Buddha.

Buddhist sutras were chanted. The Thai Ambassador to Taiwan, Mr.Sundhorn Sundhornnavin, Mrs.R. Kirk and Mayor Huang Chi-jui of Taipei city delivered speeches at the meeting.

The Taichung branch of the Chinese Buddhist Association and its attached temples jointly celebrated the day at the Chung-Shan Park. After the meeting a procession was taken out.

Buddhists in Sinchu and Kaohsiung held similar celebrations. In Kaohsiung there was a colourful lantern parade in the evening.

TSI KUAND BUDDHIST SOCIETY

More than one hundred students of the National Taiwan University in Taipei have organised the Tai Kuand Buddhist Society to study Buddhism.

At the inaugural meeting, Mr. Chou Hsuanteh and Professor T. C. Lee, gave impressive speeches. Mr. S. M. Kuo was elected president of the Society.

PILGRIMAGES TO INDIA

The Government of Ceylon has relaxed exchange control rules relating to organised pilgrimages to India. This is a sequel to representations made to the Government by Buddhist organisations.

Prior to October 1, 1960, Bud-

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dhist pilgrims going to Buddha Gaya and other sacred places were allowed Rs. 750 exchange. This was brought down to 450 in October last year.

But the Government has now decided to allow Ceylonese going on pilgrimage to India the same exchange that was allowed before October 1, 1960.

ENCYCLOPAEDIA ON BUDDHISM

Part I of Volume I of the Buddhist Encyclopaedia is expected to be out this month.

The final proofs have been gone through by the staff of the Enayclopaedia office at Peradeniya, Ceylon, and returned to the Government Printer who is publishing the Encyclopaedia.

This volume which deals with topics under A-B, following the methods of the Hastings Encyclopaedia, will be followed by the second part which deals with topics under A-C, ten months hence.

The Encyclopaedia is being published in the English medium under the auspices of the Department of Cultural Affairs, Ceylon.

Dr. G. P. Malalasekera, Ceylon's Ambassador in the USSR, and editor in chief of the Encyclopaedia who arrived in Ceylon in December, called at the Encyclopaedia office and had a conference with the editorial staff. Dr. Malalasekera is expected back in Ceylon next year.

BHIKKHU UNDERGRADS GO TO SANGARAMAYA

Twenty-six bhikkhu undergraduates at the University of Ceylon, Peradeniya, have moved into the Sangharamaya built on the premises.

The University Sangharamaya, located on the left bank of the river Mahaveli, has been established by the University of Ceylon Sangharama and Vihara Trust created exclusively for the purpose by the late Mr. D. R. Wijewardene.

At present only a single wing of 40 rooms of the building scheme is complete. A Viharage with a large sedant Buddha Rupa has also been erected on a commanding site above the Sangharamaya and is now open for worship by the resident monks and others.

The Ven. Heenatiyana Dhammaloka Nayake Thera is the Chief Warden of the Sangharamaya and the Ven. Uduwahawera Jinananda Thera his deputy.

MANUSCRIPT FOR UNIVERSITY

The University of Ceylon, Peradeniya, is to be presented with the 13th century Buddhist manuscript of the *Pujavaliya*, which the Ven. H. Saddhatissa Thera, incumbent of the London Vihare, found in an antique shop in South Kensington at the end of December.

Several requests for this palm-leaved manuscript were sent to the Ven. Saddhatissa Thera from Ceylon, following the report of his discovery.

He has chosen the Ceylon Univercity because he received the first request from it. Arrangements are being made by the High Commissioner for Ceylon in London to send the manuscript to Ceylon.

KENYATTA IS NOW A BUDDHIST

Mr. Jomo Kenyatta of Kenya has turned Buddhist and been converted to non-violent principles, stated the liberal *Guardian* of Manchester, England. He is now reported to be a changed man with a new outlook.

Mr. Patrick Keatley, correspondent of *The Guardian*, reported that according to a distinguished Indian lecturer returning home by way of London from a world tour, Mr. Kenyatta has accepted the Teaching of the Buddha.

Mr. Kenyatta had recently made requests for books on Buddhism.

JAPANESE BUDDHISTS' VISIT

Mr. and Mrs. Kimeko Okano, president and vice-president respectively of the Buddhist Kodo Kyodan Sect of Japan, arrived in Ceylon last month.

Two of their functions were to declare open the Arts Exhibition of the Kala Peramuna and distribute prizes to the Sunday School students at the International Buddhist Centre in Colombo.

They also visited the Vajirarama temple in Colombo and gave a cash donation of Rs. 1,000.

The Ven. Mahanama Maha Thera of the Vajirarama temple said that the two distinguished guests did much to propagate the teachings of the Buddha in Japan. Though the systems followed in Japan and Ceylon were quite different, Japanese Buddhists had full faith in the Dhamma.

Mrs. Okana said that their visit had given them an opportunity to study Theravada Buddhism.

THIRD CENTURY BUDDHA RUPA

A Buddha image of limestone, five and a half feet high, has been discovered in a "chena", or jungle cultivation, in Getalawa in the Huruluweva colonisation scheme, Ceylon.

Mr. J. Uduwara, officer in charge of the Anuradhapura Archaeological Station, said that the image was of about the 3rd century AC, and was of the same period as the Buddha images found at the Ruwanvelisaya dagoba in Anuradhapura.

Vandals had attempted to damage the statue probably under the belief that there was treasure hidden in the image.

HISTORIC STATUE TO BE PROTECTED

Investigations are being made to erect a type of shelter, similar to that which existed during the time of the Sinhala Kings, over the historic Samadhi Buddha statue in Anuradhapura, Ceylon.

The statue has been open through centuries to the ravages of sun and rain and as a result its features are gradually being effaced.

Dr. C. E. Godakumbura, acting Archaeological Commissioner, has started excavations round the base of the statue to find out the type of structure which existed in the early days.

MEDITATION CENTRES

The Ven. Vanavasi Yagoda Dharmaprabha Thera, lecturer at the International Meditation Centre, Colombo, has left for India on a visit to Buddhist places of worship.

He will examine facilitiesa vailable for training in meditation at important Buddhist centres and have discussions with the Ven. Hadigalle Pannatissa Thera, chief incumbent of the Sanchi Vihara, on the possibilities of setting up a Vipassana meditation centre there.

The Ven. Dharmaprabha Thera has had a training at the Sasana Seyta Mounan Hamsawathie meditation centre in Burma and practised meditation for over a period of fifteen years in Ceylon at several centres.

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BURMA'S UNIQUE BUDDHIST PREMIER

By Hugh Tinker

(United Kingdom)

THE man chiefly responsible for Burma's adherence to democracy — and for the spirit of confidence — is U Nu. Prime Minister since 1947 (with intermissions between 1956-57, and 1958-60) he rivals Mr. Nehru as the veteran national leader of south Asia. No two men could be less alike: the one aloof, highly-strung, proud, a demi-god; the other friendly, unassuming, relaxed. People do not pose the question, "After Nu, what ?", yet this is as vital as the customary "After Nehru, what ?".

In Burma, Nu is unique: apart from General Ne Win (who has no desire to be anything but Commander in Chief) he is the only acknowledged, undisputed leader of the nation. His command of public trust and confidence, and his consummate sense of political gamesmanship have been constantly underestimated by his opponents and by the "international set" in Rangoon.

Sophisticated people sneer at him because he consults a *ponna*. an astrological wizard, before taking political decisions: they forget that nine out of ten Burmans are also ardent believers in astrology. U Nu is in many ways the most underrated statesman of our day. Time after time, newspaper men and other publicists, foreign and native, have written off U Nu: he has gone too far this time; he has shot his bolt. Time and again they have been wrong.

RETURNED TO OFFICE

Until the last few weeks before the 1960 General Election, nobody would give him a chance. Then, with a display of personal political dynamism U Nu swept his opponents into oblivion. The much-vaunted Socialist Party machine, led by the tough and experienced Ba Swe and Kyaw Nyein, was stopped dead.

Nu's ramshackle team (among whom only the former Justice E. Maung is a leader of stature) were triumphantly returned to office. Of the 250 seats in the Chamber of Deputies, Nu's supporters (who subsequently took the name of the United Party) won 168 seats; his opponents, the Socialists, won 45 seats; the remainder went to neutrals or were not filled. If one can analyse the causes of this victory, much about U Nu and his place in Asian politics becomes clear.

The first and greatest factor was that of religion. Buddhism is inextricably woven into the social life and culture of Burma. Nu has always been a devout disciple of the

U. Nu

Dhamma, the Law of Lord Buddha. Even in his wild student days he led a party every week to the Shwe Dagon pagoda to undertake the cleansing of its great platform.

This devotion has been doubted by cynics; just as Gladstone's Christianity was seen by the sceptics as a pose to secure the Nonconformist vote. In both cases the cynics are wrong. To U Nu, his faith is pre-eminent, and this gives him an instinctive rapport with the most remote rustic.

MONASTIC VOWS

For six weeks, in the autumn before the election, he retired to a monastery taking full monastic vows. Even in the middle of his campaign he took time off to propitiate the **nats** (local spirits) and to offer **soon** (alms-food) to the monks. He also declared that, if elected, he would make Buddhism the State religion.

Attempts were made by the Socialists, Ba Swe and Kyaw Nyein, to cash in on religion by ostentatiously partaking in devotions. All this was so obviously out of character and phoney that they only attracted derision. Behind U Nu was the silent force of the Sangha, the order of monks who pass down every street and lane and into every house. Their tacit support was worth more than the ballyhoo of a Western party machine.

U Nu's religious reputation led to his second great asset: the predominant support of the women of Burma. Like Christianity (and unlike Islam or Hinduism) Buddhism gives fulfilment to the gentler sex. Men may take the leading roles, but the "infrastructure" of Buddhism depends largely upon its females devotees.

Women were therefore inclined to identify themselves with the man of religion. In addition, Nu possesses a distinct physical attraction. This is not readily amenable to analysis; sufficient to say that despite (or, perhaps, because of) his austerity and withdrawal from human passions, he is said to have considerable attraction to women — although more to the matron than the maid!

WOMEN'S SUPPORT

And the women are the mainspring of the life of Burma. Every market — and many a flourishing business — owes its prosperity to the commercial acumen of women, U Nu was fortunate to receive the support of Daw Khin Kyi, widow of the murdered national hero, Aung San; whose position in Burma is comparable to that of Eleanor Roosevelt in America; or almost even of the Queen Mother in Britain. She rallied the Women's League behind Nu, and thereby identified womanhood with his cause.

A third propitious factor is the confidence U Nu enjoys with the indigenous minorities; those peoples who do not speak Burmese, and who live mainly in the hilly border country. To most Burmese — and to their political leaders — any person or tribe who does not speak Burmese and who is not Buddhist is virtually not Burmese at all.

A good deal of humbug is spoken on this subject, but despite countless honeyed speeches about national unity, these frontier peoples are treated like second class citizens: and they in turn feel their inequality keenly. U Nu has a wider vision of citizenship. To him, all who live in the Golden Land of Burma are compatriots and brothers; even if they be naked Nagas.

A SCHOLAR

He is a scholar, and his reading of history has taught him first, that the national culture is deeply indebted to the minorities (espcially the Mons) and second, that divisions on lines of tribe or language have in the past brought Burma to ruin. "Except for glorious periods....", he has said, "Burma has been a battlefield for warring states, each cutting one another's throat".

He has consistently striven to give the minorities a square deal. In his efforts to reconcile the recalcitrant Karen minority with the Burmese he has attracted infamous abuse. Before the 1960 election he announced that statehood (within the Union of Burma) would be offered to the two major language groups to whom this had hitherto been denied — the Mons and Arakanese. A majority of the border constituencies responded by voting for the Union Party.

U Nu has said: "In the nuclear age... we cannot afford to live in mistrust of our neighbours. We have to learn to live with them in mutual trust and confidence, and where this happy state has not existed in the past, someone has to break the ice, For trust also begets trust, and confidence begets confidence".

No wonder that Dr. Malalasekera, the eminent Ceylonese Buddhist, has called U Nu "unique amongst the world's statesmen... the embodiment of the ideal of *Rajarsi* the ruler who is also a sage".

London Vihara

DIFFERENT SCHOOLS OF BUDDHISM

(From a correspondent in U.K.)

ON Sunday January 8, Mr. O'c Walshe, M.A. spoke on the "Unity of Buddhism." Many were aware of the diversity in the different schools of Buddhism, he said, but he would attempt to show that there was unity as well.

It was an interesting fact that the difference was only in the external trappings, the fundamentals being identical. There were the various schools, Theravada, Mahayana and the Zen school of China and Japan.

It was often thought that between Zen and Theravada, a great gulf lay, but this was more apparent than real. There was little doubt that the methods of Theravada and Zen attracted many in the West. Having attempted to study both schools, he had come to the conclusion that the objective was the same—the relief of suffering.

Certain devices in Zen were like a finger pointing to the moon. Just as there might be a number of ways to enter a house, so there were several ways to find the truth. The method adopted would vary according to the type of individual and in order to know to which type one belonged, skilled advice would be needed.

The Zen master explains to his pupil the absence of 'self' and follows up with the Four Noble Truths and the Eightfold Path. There was mundane wisdom, but perfect wisdom and enlightenment were achieved when the mind was controlled; for without mind-control there was no Buddhism. They should watch our breathings and have a right understanding of the law of "dependent origination" since the aim of Buddhism was to break away, to attain to the deathless state.

CENTRAL KERNEL

The central kernel of the teaching had survived in spite of the various external changes it had undergone. They could, he said, accept as a firm foundation the Pali canon which was divided into three main groups, the Suttas, Vinaya and the Abhidhamma.

The Jataka Tales which dealt with the lives of Bodhisattvas had probably formed a basis for Mahayana. This Mahayana teaching together with the Adhidhamma came later. The Jataka stories gave rise to a popular movement, as it was thought that reliance could be placed on the Bodhisattvas for salvation.

There had been some adverse criticism of the Arahan, his path being a selfish one, but as there was no "self" the speaker said, the accusation was groundless.

Compassion personified became the ideal of the Bodhisattva, yet the idea of becoming one showed a certain amount of conceit. Bodhisattva was only a divisional distinction—Insight and Compassion went hand in hand and when developed, they should know how to act.

Signs of decadence arose mostly among the Mahayanists, their literature found its way into China, but the Chinese people were not word-spinners. Zen was extensional and some of their teachers in

the course of time made use of Koans—insoluable riddles. Zen, however could not be practised without a master.

Mr. Walshe closed by saying that the Pali canon given by the Master was the best for the study of the essentials for enlightenment.

On Sunday January 15, Dr. Ananda Kulasuriya of Ceylon University, gave a lecture on "Buddhism and the Lay Life".

On Sunday the 22nd, Mrs. Ruth O'c Walshe took as her subject "Seeing Life through Opposites".

On Sunday the 28th, Mr. S. Sivaraksa gave an extemely interesting talk on "The Significance of Makha Bucha". This was, he said, a sacred festival that fell on the full-moon day of the third lunar month, Makha being the name of that month.

It was celebrated in Thailand, Cambodia, Laos and Bengal, but in Thailand it was a relatively recent festival as the real importance of this occasion was only discovered by King Monghut during many years of study and research into the Pali canon when he was a monk prior to his becoming King.

During the life of the Buddha there were two great events which fell on this particular day; the more important of these occurred during the early years of his dispensation. In the last years of his ministry, according to the Commentary, the Blessed One declared at Pauala chetiya that he would enter Mahaparinibbana three months hence.

To hear this announcement, 1,250 monks, all of whom were Arahans who had been ordained by the Buddha himself and technically termed 'Ehibhikkhus' came from different directions without notification in order to pay their respects to the Master.

To this gathering of monks the Buddha preached one of the most important sermons, the Ovadapatimokkha which contained the basic teaching of his Dhamma

The Buddha himself never departed from the principles laid down in this sermon:

> "*Not to do any evil,*
> *To cultivate good,*
> *To purify one's mind,—*
> *This is the teaching of the Buddhas.*"

This year Makha Puja falls on March 1st and all present were delighted to hear from the Ven. Saddhatissa that for the first time, it will be celebrated at the London Buddhist Vihara.

IMPRESSIVE CEREMONY

On Wednesday January, 11, a simple but impressive ceremony was held at the London Buddhist Vihara sponsored by the Royal Cambodian Embassy in London on the occasion of the enshrinement of the remains (ashes) of the late King Norodom Suramarit of Cambodia in a newly erected memorial Thupa in Phnom-Penh, the Cambodian capital.

The Ven. H. Saddhatissa assisted by the Ven. Dhammaratana officiated. Mr. Au Chheun, the Cambodian Ambassador, performed the traditional water-pouring in memory of the late King.

In the course of his sermon, the Ven. Saddhatissa said, "The whole Buddhist world would be grateful to the Cambodian people for perpetuating the glorious name of this devout Buddhist King. Our thoughts of deepest sympathy are with the Cambodian people and the Royal family in their sad loss."

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On Saturday the 14th, U Aung Soe, the Ambassador for the Union of Burma in the United Kingdom, accompanied by Mrs. Aung and their children called at the Vihara to pay their last visit before leaving for Burma. Both U Aung Soe and his wife have been devout supporters of the Vihara for over four years. U Aung Soe has represented Burma for four consecutive Vesak celebrations held at the Vihara.

The Ven. Saddhatissa chanted "Paritta" and invoked for them the blessings of The Triple Gem.

On Sunday the 15th, an Oxford graduate, Mr. Malcolm Trevor age 28, left for Burma where he will become a bhikkhu and study in a Buddhist monastery for five years. At the request of the Ven. Saddhatissa, Justice U Chan Htoon, the Secretary-General of the Buddha Ssasna Council and the President of the World Fellowship of Buddhists, has agreed to provide his requisites during his stay in Burma.

Mr. Trevor became interested in Buddhism three years ago and since then he has been receiving instructions from the Ven Saddhatissa. He regularly attended the classes in Buddhism at the Vihara.

After his studies in Burma he will return to London to propagate the Dhamma. His return journey will be via Thailand and Ceylon, to study for a short time in those countries.

On Monday the 16th, at the request of the Student Christian Movement, the Ven. Saddhatissa gave a lecture on Buddhism at the Rachel Mc Millan Teacher's Training College, Deptford, London.

On Saturday, January 28th, Dr. W. M. Duffin, Hony. Secretary of the West Wickham Society visited the Vihara with thirty-seven of its members to hear something about Buddhism.

The Ven. Saddhatissa gave a short talk on the main points of the Dhamma and explained that Buddhism was not a religion in the generally accepted sense of the word, but in time had become grouped with the other great religions of the world.

The Mahathera went on to speak of the Founder of Buddhism and what had prompted the grrat kenunciation of all worldly pomp and pride, that he had gone forth to seek not only the cause but also the cure of suffering, out of compassion for all beings.

WORK OF THE SWEDISH BUDDHIST SOCIETY

(From a Correspondent in Sweden)

LAST year has been marked by a definite progress of work of the Swedish Buddhist Society. During the summer we had the visit of the Ven. Shanti Bhadra Thera from Berlin, who who delivered an interesting lecture.

But he came during the holiday time, when no one is in town, and very few people attended the lecture. We hope the Ven. Thera will be able to come at some more favourable time in the future.

From September up to the end of the year we had one or two meetings every month. A regular course on meditation was held by Mr. Cerutti, Mr. Johannesson told us of his experiences in the East and gave some instructions on the Dhamma. Mr. Anthony Jackson, a member of the London Buddhist Society who is a lecturer at the University of Gothenburg gave us an extremely interesting talk on Zen.

NOTED EVENT

One of the most remarkable events was that our president, Mr. Cerutti, was invited to a college in order to deliver a lecture on Buddhism to some classes. The students, all about 20 years of age, were very interested and asked many qu3stions.

Mr. Johannesson too was invited to deliver a lecture on Buddhism at a Home for Youth in Gothenburg.

Regarding our publications, we have in addition to the monthly *Bodhi* two booklets, one on Rebirth, the other one on Meditation. This is the first time that something has been published on Buddhist meditation in the Swedish language.

Our membership has increased. We have lately delivered the membership card No. 19, but several people are very interested and come often to our meetings without feeling the necessity to become members of the Society.

Our lending library has begun to take good shape. We have nearly one hundred books and pamphlets. We have lately received several good books from Mr. Christmas Humphreys, a gift which we appreciate very much.

The only dark corner in the picture appears when we look at the report of our Treasurer. The income is actually not sufficient for financing the monthly magazine, the publication of the pamphlets, the rent of the hall and all the rest.

Exposition of Sacred Tooth Relic

A highlight of Independence Day celebrations in Ceylon, which were held in Kandy, was a special exposition of the Sacred Tooth Relic of the Buddha at the Dalada Maligawa.

The Prime Minister, Mrs. Sirimavo Bandaranaike attended a service at the Dalada Maligawa.

The Sacred Tooth Relic was taken from the seven-fold casket and placed on the head of the Prime Minister for a while by the Diyawadene Nilame, C. B. Nugawela Dissawe, and the Mahanayaka Thera of Asgiriya.

After the Prime Minister and her party had worshipped the Sacred Relic in the inner chamber, it was taken out to an outer chamber where the special exposition began and thousands started filing past.

Colonel Olcott Remembered

Buddhists and Buddhist organisations in Ceylon celebrated Olcott Day on February 17 in commemoration of an American who had rendered invaluable service to Buddhism and Buddhist education in Ceylon.

Colonel Henry Steele Olcott was born in 1832 in New Jersey, United States of America. In 1878 he set out for India, accompanied by Madame Blavatsky and some other colleagues. His interest was concentrated in Buddhism.

He arrived in Ceylon on May 17, 1880. One of his first tasks was the formation of the Buddhist Theosophical Society. He also evelved the Buddhist Flag which is now the recognised Buddhist emblem all over the world. He organised several Buddhist schools.

Colonel Olcott died at the head office of the Theosophical Society in Adyar, India, on February 17, 1907.

Child Remembers Her...

(Continued from page 7)

rest-house in the presence, among others, of the Ven. Piyadassi Thera, an advocate and the probation officer of Kandy. The girl easily recognise Podiappuhamy as her "Talawakelle thatha" (father) and Alice Nona as "Talawakelle amma" (mother).

She also recognised her borthers and sisters—Gunalatha with whom, as Turin Tilakaratne, she had gone to Sri Pada College in Hatton, a "Sudu akka" (sister) who was especially fond of her and fetched her pears, Lilly, Soma, Baddhavithana, the brother who worked at the Aranayaka hospital, and D. D. Sumathipala, who taught him in the seventh standard at Sri Pada College.

Podiappuhamy and Alice Nona Admitted that they had lost a boy name Turin Tilakaratne on the date mentioned. After the introductions, sobbing with pleasure, they said they had no hesitation in believing that Gnanatilaka was Turin reborn.

Towards the end of the one-hour radio programme which was compered by the Ven. Piyadassi Thera, several persons who had taken part in the investigations as well as several who had acted as observers said that all the available evidence tended to confirm the child's claims.

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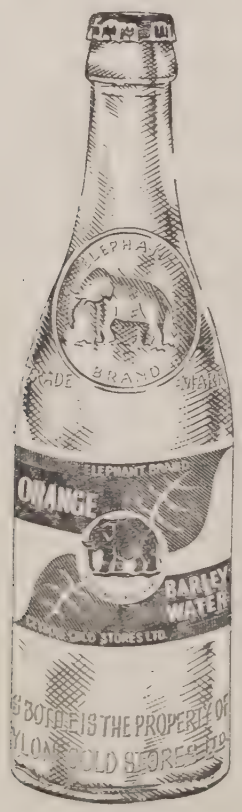

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Women in Buddhist Literature

(Continued from page 4)

Those sages great who've travelled the right way.
But sacrifices free from cruelty.
Which men keep up for the profit of the clan.
Where goats and sheep and kine of divers sorts.
Are never sacrificed—to such as these.
Go sages great who've travelled the right way".

QUEEN MALLIKA

The noble lady, Queen Mallika, took a very strong line and on one occation was able to dissuade her husband King Pasenadi from holding a great animal sacrifice which had been recommended to him by a brahman as a means for saving his life.

She was horrified and exclaimed: "Where did you over hear of the saving of life for one by the death of another? Just because a stupid brahman told you to, why must you plunge the whole populace in suffering?"

For not only would the animals be slain and lost to their owners thereby endangering their means of livelihood; but from a Buddhist point of view such a contravention of true Dhamma and its first moral injunction, *panatipata veramani* would prolong the sacrificer's bondage to the wheel of samsara; "Long is samsara for fools who do not know true Dhamma".

The mention of samsara brings us almost inevitably to kamma, that inexorable impersonal force by which beings are bound to the ever-rolling wheel of samsara. Not that kamma was a new concept introduced by Buddhism. It was age-old, but Buddhism made it very central and illuminated it particularly in relation to "this long long faring-on and circling-on" of being born only to die and be born again and yet again so long as "ignorance", the root cause of all suffering and anguish, persists.

It is held that after the dissolution of his body here the so-called "being" or that part of his consciousness which was his last conscious thought, will proceed to a new birth and to new ones after that, all according to kamma that is according to what the "being" had done, whether of good or bad, both in this last birth and in anterior ones, untill all the effects of his volitional deeds of body, speech and thought have worn to their karmic end.

The effects of good deeds and bad deeds work in independent series and are not to be weighed or balanced against one another, or wiped out the one by the other: "As is the seed that is sown, so is the fruit that is gathered. The doer of good (gatherers) good, of evil, evil".

Or again, to take another quotation at random, and one that is as much Upanishadic as Buddhist in sentiment: "The uprising of a being is from what has come to be: by what he has done, by that he uprises". In a word, he, "the being" is responsible for his own samsara—not his mother or his father, or brother or sister, or his friends and acquaintances. So it is he himself who will experience the ripening of the deed he himself did.

All this implies that, for women there was a lessening, an easing, of the pious hope that a child could be got by prayers offered to some divinity such as the moon, or by circumambulating a tree. For the workings of kamma will not be affected by such devices.

This is a reason Buddhism had no truck with why rites at all. They are a fetter to be avoided and feared, and useless against the tremendous force of kamma, whether their aim were to give a woman a child or purify a person of his wrong-doings.

As the nun Punna so succinctly observed, if bathing and ablution in rivers and wells could purify a person, then fishes and crocodiles, turtles and water-snakes would be purified and go straight to heaven.

So, the insistence on impersonal kamma spelt a decrease in a wife's anxiety to give birth to a son, because it was no longer held that the future state of the father or grandfather depended on the obsequies for the departed ancestors that had devolved formerly solely on the son. Rather, their future state was now shown to depend on the volitional acts they themselves had done.

(Address delivered at the All-Ceylon Women's Buddhist Association Headquarters, Colombo.)

(To be Concluded)

ZEN THEORY AND PRACTICE

A FIRST ZEN READER: Compiled and translated by Trevor Leggett. Charles E. Tuttle Company, Rutland, Vermon, USA, and Tokyo, Japan. $ 3.20.

WHAT Christmas Humphreys has done to Buddhism in general in *The Wisdom of Buddhism* (reviewed in these columns last month), Trevor Leggett has done to Zen Buddhism in his *A First Zen Reader*.

In compiling this collection of translations from recognised Zen masters, Mr. Leggett has done a great service not only to those who are interested in Zen but also to those who, with perhaps a little understanding of the subject, are critical of this school of Buddhism which is daily becoming popular, especially in the West.

Mr. Leggett has produced a very readable book indeed. It will be appreciated by Zen adherents as well as the general reader who will find it so absorbing that he will scarcely lay it down before he comes to the end. The book is illustrated with a number of appropriate plates.

As Mr. Leggett points out the texts translated here are not technical Buddhist works but are for the layman. The major portion of the book comprises two series of lectures by two famous contemporary Zen masters — Takashina Rosen, the present primate of the Soto Zen sect and president of the Japan Buddhist Association, and Amakuki Sessan, a renowned master of the Rinzai Zen sect.

The Rinzai and the Soto are the two principal sects of Zen Buddhism in Japan. They generally agree with the main points of Zen but they differ on certain aspects such as what is called koan, which "is a sort of riddle not completely solvable by the intellect, which is an artificial method of concentrating the energies of a spiritual student".

The koan is generally thrust by the master on his pupil when his help is sought and the pupil is expected to solve it, thereby attaining enlightenment. Most of the koans are contradictory in nature such as the "sound of one hand" which is one of the most famous. The Rinzai concentrates on koan, while the Soto does not make so much of them.

There are 17,000 koans or themes to which Zen students devote themselves. The purpose is to see their "original face". Zen adherents believe that there will be no Buddhas without human beings and there will be no human beings without Buddhas. They believe that in every human being there is an element of Buddha or Buddhi and the purpose of Zen meditation is to develop this Buddhi with the object of attaining enlightenment.

One of the most interesting chapters in *A First Zen Reader* is a sermon on "The Original Face" delivered by Zen master Myocho. "The original face, is really nameless," he says, "but, it is indicated by such terms as original face, the Lord, the Buddha nature and the true Buddha. It is as with man, who has no name at birth, but afterwards various names are attached to him", The 17,000 koans are for making Zen students see their original face.

Zen master Myocho points out that all Zen students should devote themselves at the beginning to zazen (sitting in meditation). Sitting in either the fully locked position or the half-locked position, with the eyes half-shut, see the original face which was before father or mother was born.

He advises that every time a thought arises it should be thrown away. Sweeping away thoughts means performing zazen. When thought is put off the original face appears. The real difficulty in Zen meditation is how to stop the course of the mind, how to cut off thought. The essential thing is that the whole body and mind should be absorbed in the koan so that no other thought should arise. Not only at the time of meditation but also standing and walking and sitting and lying the meditation should continue without a break. "Then all unknown the process of meditation matures".

"One object of Zen", says Takashina Rosen, primate of the Soto Zen sect, "is of course to see one's nature and be enlightened, but that is not the final resting place. Zen embraces Buddhism and it is the practice of the Buddha way. What is Buddhism then, and what is the Buddha way? Many people have an idea that Buddhism is just tales about heaven and hell, and how to lay out the body for a funeral, or may be some little man talking about resignation..

"They do not understand what real Buddhism is. It is the truth of the univers; it is grasping the absolute; it is the great enlightenment of Shakyanmuni Buddha. The truth is universal — so fine it can be contained on the tip of a cormorant's feather, so vast that it transcends space into infinity. Truth absolute is the life of Buddhism, and the question is how to grasp it."

Other subjects dealt with in the book include "A Tongue-tip Taste of Zen",, "Hakuin's Song of Meditation" and "Bodhidharma and the Emperor". The book concludes with "A Note on the Ways" by trevor Legget himse'f. He says that traditional Ways are technically difficult. It is not easy to find a teacher. Still, the Way is not confined to the traditional schools. If a Zen student is sufficiently alive, he can practice the Way in the simplest activities of daily life.

A.

A COLLECTION OF EDITORIALS

CROSSING THE STREAM: by Bhikshu Sangharakshita. Chetana Ltd. 34, Rampart Row, Bombay, India Rs. 3.50.

THIS book comprises twenty-one editorials written by the Ven. Bhikshu Sangharakshita to the Buddhist journal *Stepping-Stones* published in West Bangal, and a Foreward by Mrs. A. A. G. Bennett. It is an addition to "The Buddhist Library" series founded by the Ven. Bhikshu himself.

He points out that this series "will not be confined to the teachings of one school, whether Theravada, Mahayana or Zen, nor reflect exclusively the interpretations current in any one Buddhist land. The Buddhist Library will embrace all Buddhist traditions".

The twenty-one editorials in this publication cover a large field and contain subjects such as "The Dharma in the Land of Gautama", "The Problem of Desire", "Englightenment," "Parable of the Raft" and "The Simple Life".

The work is not a formal treatise on Buddhism but "it is more like a bunch of flowers from the Buddha's garden offered to the reader" who will find the publication both useful and instructive on several phases of Buddhist thought.

Before he became a monk. the Ven. Sangharakshita was an English soldier serving in South-East Asia in the last World War. When hostilities ceased be became a Buddhist and was ordained at Kusinara in May, 1949. He has now founded the Triyana Vardhana Vihara at Kalimpong, West Bengal, "devoted to the re-unification of all schools of Buddhism".

BEHIND THE IRON CURTAIN

THE REVOLT OF THE MIND : by Tamas Aczel and Tibor Meray. Frederick A. Praeger, Publishers, 15, West 47th Street, New York 36, USA.

THIS story which is set in post-war Hungary, is the story of the struggle between the artist and the commisar. It is the first behind-the-scenes account of the control exercised by Soviet-inspired cultural ministries in Communist-controlled lands.

It is written by two men who originally accepted and later rebelled against the role of servitude. The authors are two young Hungarian novelists who were forced to flee Hungary, following the events described in this book.

The authors also tell the story of the role the writers of Hungary played in the events leading up to and during that country's 1956 Revolution.

RELIGIOUS FREEDOM IN CHINA

BUDDHISM IN CHINA : by Yang I-fan. The Union Press, 110, Waterloo Road, Kowloon, Hong Kong. $ 1. (Hong Kong).

THIS booklet analyses the attitude of the Communist regime in China to Buddhism and Buddhists. It is an attempt to refute the statements made by the Chinese People's Republic regarding its policy of fostering Buddhism.

Beginning with a chapter on the history of Buddhism in China, the publication refers in subsequent chapters to the persecution of, Buddhism and Buddhists and gives details from documents.

"There have been many claims", says the author, "that the Communists not only permit freedom of religion, but are in fact encouraging it. Goodwill missions to China have also been taken on conducted tours of Buddhist monastaries and temples where they have been told the same story".

He asks: "What are real facts regarding the Communists treatment of Buddhists in China?", and attempts to give the "facts".

A

NEW SERIES OF AN OLD REVIEW

FRANCE-ASIE : Vol. 17, No. 164, November-December 1960. Bilingual Review of Asian Culture and Problems, 18, 2-chome, Tomisaka-cho, Bunkyo-ku, Tokyo, Japan.

THIS is the first issue of this old and popular review which was originally published in Saigon and now from Tokyo. Th present issue is certainly an improvement on its predecessors and it is to be hoped that it will maintain this high standard.

The magazine contains articles both in English and French and is under the direction of Rene de Berval. *France-Asie* has, with its new number, issued an appeal for the collaboration, particularly of Japanese and Anglo-Saxon scholars and writers in order to enlarge the field of its research and attain a truly worldwide circulation.

Pride of place in this issue is given to an article on "The Buddhist View of the Contemporary Situation" by the Ven. Narada Maha Thera, in which, after commenting on the world situation today, he says that what the East and West, including America, could do today is to combine the spiritual wisdom of the East with the scientific knowledge of the West to evolve a golden era when all peoples, irrespective of caste, creed, colour or race, can live in perfect, harmony, like ideal citizens of the world.

A

MOST TRAVELLED MONK

THE most travelled Ceylon bhikkhu has come back for a short rest before taking off on yet another foreign missionary tour in a few weeks, says *the Sunday Times*, Ceylon.

He is 62-year-old Narada Maha Thera of Vajirarama, Colombo He has visited practically every country in Asia and Europe and several in North America and Africa as well as the Pacific Islands, Australia and Tasmania.

The latest tour, which lasted nineteen months, took Narada Maha Thera to Indonesia, where he participated in the 1959 Wesak celebrations at the world-famed Borobudur Temple and where, for the first time in the modern history of that country, three Indonesians were admitted to the Sangha.

He then went to South Vietnam, where he hoped to spend three weeks but stayed on for a year until July, 1960. He visited Laos at the invitation of the Royal Government and left a few weeks before the present civil war began. In Singapore, he spent the Vas season last year at the invitation of the Singapore Buddhist Association led by its Sinhalese president, Mr. T. A. Simon. In between he visited a peace conference in Munich.

In Vietnam, Narada Maha Thera was greatly instrumental in inducing the Mahayana and Theravada Buddhists to hold joint Wesak celebrations last year.

Narada Maha Thera spent six months in Singapore, which he had first visited about twenty - five years ago. The Bo sapling he then presented is now a giant tree in the premises of the Sri Lankarama Temple.

Work on the Jayanthi Vihara, whose construction was begun at the temple premises in 1956 has, however, been held up owing to lack of funds.

Narada Maha Thera leaves late next month for Nepal (this will be his sixth visit to that country) and then on to Germany.

Of his 45 years in the Bhikkhu Order, Narada Maha Thera has spent nearly a third propagating Buddhism abroad, in some cases pioneering missions to various countries, such as Australia, Nepal, and Indonesia.

Of him it can truly be said that he is as well-known and respected abroad as he is locally.

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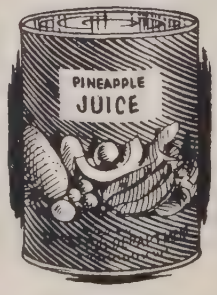

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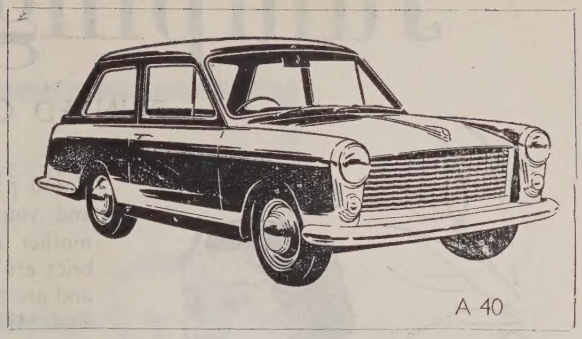
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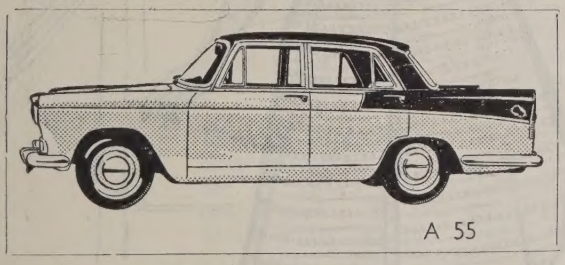
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